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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

JULY, 1819.

A STAR IN THE WEST.

[Continued from p. 173.]

CHAPTER II.

An enquiry into the question, On what part of the globe is it most likely, that these descendants of Israel may be now found? arising from late discoveries and facts, that have not come to the knowledge of the civilized world, till of late years.

EVERY quarter of the world has been so traversed and explored by the hardy and adventurous seamen of modern Europe and America, as well as by travellers whose curiosity and indefatigable labours, have scarcely left any considerable tract of the globe unnoticed, that we can scarcely presume on making the least discovery in any hitherto unknown part of the world. We must look to the histories of countries already known to the geographer and traveller, and apply to the divine scriptures for the compass which is to direct our

course. Hence it must answer to the following particulars—

1. It must be a country to the north and west from Judea. Jeremiah iii. 17, 18, xxiii. 7, 8. Zechariah ii. 6.

2. It must be a far country from Judea. Isaiah xliii. 6.—xli. 11.*

3. It must answer the term, “from the ends of the earth.” Isaiah xliii. 1—6.

4. It must be in the western regions, or the country of the going down of the sun. Zechariah viii. 7.

5. It must be a land, that at the time of the tribes going to, was without inhabitants, and

* Remember the former things of old time, verily I am God and none else; I am God and there is none like unto me. From the beginning, making known the end, and from ancient times the things that are not yet done, saying, My council shall stand, and whatever I have willed I will effect. Calling from the east, the eagle, and from a land far distant the man of my council. As I have spoken, so will I bring it to pass; I have formed the design and I will execute it. Lowth's translation.

free from heathen neighbours. 2 Esdras xiii. 41.

6. It must be beyond the seas from Palestine, the country to which part of them are to return in ships. Isaiah lx. 9.—xvii. 2.

The scriptures are very positive in four of the above particulars, the fifth is founded on the text from 2d Esdras, and although it is not pretended that the apocryphal books bear any comparison as to divine inspiration, with the Bible, yet as that book was written by a Jew, somewhere about the year 100, it may, as has already been observed, be used as evidence of an historic fact, equally with any other historian, and if corroborated by other facts, will add to the testimony.

As to the sixth particular, this is not only supported by the text, but it is the opinion of that great and judicious writer, the Rev. Mr. Faber, on the whole representation of the scriptures, who certainly deserves the attention of every serious Christian. He seems very positive "that some prevailing maritime power of faithful worshippers, will be chiefly instrumental in converting and restoring a part of the Jewish nation. This seems to be declared in scripture, more than once, with sufficient plainness." "Who are these? like a cloud they fly, and like doves to their holes. Surely the isles shall wait for me, and the ships of Tarshish, among the first, to bring thy sons from afar; their silver and their gold with them,

unto the name of the Lord thy God, unto the holy one of Israel, because he hath glorified me." Isaiah lx. 8, 9. Again it is expressly said, they are to be gathered from the coasts of the earth, implying that they were to have some connection with the sea, and the address which God makes to them puts it out of doubt. "Ho! land spreading wide the shadow of thy wings, which are *beyond the rivers of Cush*, or Cuthai, accustomed to send messengers by sea, even in bulrush vessels upon the surface of the waters. Go swift messengers unto the nation dragged away and plucked; unto a people wonderful from the beginning hitherto; a nation expecting, expecting and trampled under-foot; whose lands the rivers have spoiled." Isaiah xviii. 1, 2. "At that season, a present shall be led to the Lord of Hosts; a people dragged away and plucked; even a people wonderful from the beginning hitherto; a nation expecting, expecting and trampled under foot; whose land rivers have spoiled, unto the place of the name of the Lord of Hosts, Mount Zion." Isaiah xviii. 7. Mr. Faber has given a paraphrase of part of the foregoing texts, thus, (3d vol. 94.) "Go swift messengers, unto a nation, long apparently forsaken by God; a nation dragged away from their own country and plucked; a nation wonderful from their beginning hitherto; a nation perpetually expecting their promised Messiah, and yet

trampled under foot; a nation whose land the symbolical rivers of foreign invaders have for ages spoiled. Go swift messengers! You, who by your skill in navigation, and your extensive commerce and alliances, are so qualified to be carriers of a message to people in the remotest countries; go with God's message unto a nation dragged away; to the dispersed Jews; a nation dragged away from its proper seat, and plucked of its wealth and power; a people wonderful from its beginning to this very time for the special providence which has ever attended them and directed their fortunes; a nation still lingering in expectation of the Messiah, who so long since came and was rejected by them and *now is coming again in glory*; a nation universally trampled under foot; whose land, rivers, armies of foreign invaders, the Assyrians, Babylonians, Syromacedonians, Romans, Saracens, and Turks, have overrun and depopulated." Letter on Isaiah xviii.

"My worshippers beyond the river Cush, (which must be to the northward and westward of Jerusalem) shall bring as an offering to me, the daughters of my dispersion." Zeph. iii. 10. And Zechariah treating on the same subject, says, "I will hiss for them (the tribes of Ephraim and his children, mentioned in the former verses) for I have redeemed them; and they shall increase as they have (heretofore) increased. And I

will sow them among the people, and *they shall remember me in far countries*, and they shall live with their children and turn again. And I will bring *them* again *also* (that is, besides those from far countries) out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Giliad and Lebanon, and place shall not be found for them. And he (that is, Ephraim) shall pass through *the sea* with affliction, and shall smite *the waves in the sea*, and all the deeps of the river shall dry up, and the pride of Assyria shall be brought down, and the sceptre of Egypt shall pass away, and I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." Zech. x. 8—12.

Here is an explicit difference made between the return of Judah and Ephraim, that is, between the Jews and Israelites—the latter is to come from a far country—he is to pass through a great water, or over the seas, or both. The words here made use of, may be very applicable, to people, who have no knowledge or experience of passing over the sea in ships, whose sickness is generally extremely distressing.

Mr. Faber supposes that the land spreading wide the shadow of her wings, may be some maritime nation, the sails of whose ships, and the protection given by them, are here prophesied of. He seems to think, this may refer to Great Britain, in like manner, as she may be

designated by Tarshish, which was formerly a great trading and maritime country. Yet he thinks it possible it may refer to some other maritime nation—but it is asked, why not to a union of maritime nations, on so important and difficult an undertaking.

From a serious consideration of all the foregoing circumstances, we seem naturally led to have recourse to the late discovered continent of America, which the first visitants found filled with inhabitants, and though called savages differed essentially from all the savages ever known to the people of the old world before. In the first place they resembled (considerably) in appearance, the people of the oriental nations. Mr. Penn, who saw and communicated with them in a particular manner, on his first arrival in America, while in their original, uncontaminated state, before they were debased and ruined by their connection with those who called themselves civilized and Christians, was exceedingly struck with their appearance. In one of his letters to his friends in England, he says, "I found them with like countenance with the Jewish race; and their children of so lively a resemblance to them, that a man would think himself in Duke's-place, or Berry-street, in London, when he seeth them." (Penn's Works, 2d vol. 704, year 1682.) They wore earrings and nose jewels; bracelets on their arms and legs; rings

on their fingers; necklaces made of highly polished shells found in their rivers and on their coasts. Their females tied up their hair behind, worked bands round their heads, and ornamented them with shells and feathers, and are fond of strings of beads round several parts of their bodies. They use shells and turkey spurs round the tops of their mocasins, to tinkle like little bells, as they walk." Isaiah proves this to have been the custom of the Jewish women, or something much like it. "In that day, says the prophet, the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains and the bracelets and the mufflers. The bonnets and the ornaments of the legs, and the head-bands, and the tablets, and the ear rings; the rings and the nose jewels." Isaiah iii. 18. They religiously observed certain feasts, and feasts very similar to those enjoined on the Hebrews, by Moses, as will hereinafter more particularly be shewn. In short, many, and indeed, it may be said, most of the learned men, who did pay any particular attention to these natives of the wilderness at their first coming among them, both English and Spaniards, were struck with their general likeness to the Jews. The Indians in New-Jersey, about 1681, are described, as persons straight in their limbs, beyond the usual proportion in most

nations; very seldom crooked or deformed; their features regular; their countenances sometimes fierce, in common rather resembling a Jew, than a Christian. (Smith's History of New-Jersey, 14.)

It shall now be our business to collect those facts in their history, that are well attested, with those which may be known of them from personal knowledge of men of character, or from their present manners, customs and habits; although we are well advised, and it should be constantly borne in mind, that the corruption of both principle and practice, introduced amongst them, by their connection with Europeans, has so debased their morals and vitiated all their powers of mind, that they are quite degenerated from their ancestors.

An old Charibbee Indian, in a very early day, thus addressed one of the white people. "Our people are become almost as bad as yours. We are so much altered since you came among us, that we hardly know ourselves, and we think it is owing to so melancholy a change, that hurricanes are more frequent than formerly. It is the evil spirit, who has done all this—who has taken our best lands from us, and given us up to the dominion of Christians." Edward's History West Indies, 1 vol. 28. And yet we very gravely assert that

we have benefitted the Indian nations, by teaching them the christian religion.

The Indians have so degenerated, that they cannot at this time give any tolerable account of the origin of their religious rites, ceremonies and customs, although religiously attached to them as the commands of the great spirit to their forefathers. Suppose a strange people to be discovered, before, wholly unknown to the civilized world, and an enquiry was instituted into their origin, or from what nation they had sprung, what mode of examination would be most likely to succeed and lead to a rational solution of the question?

In our opinion, a strict enquiry into the following particulars, would be the best means of accomplishing this valuable purpose.

Their language.

Their received traditions.

Their established customs and habits.

Their known religious rites and ceremonies.

And, lastly, their public worship and religious opinions and prejudices.

Therefore, to commence this enquiry, with some degree of method, we shall confine ourselves to these five particulars, as far as we can find well authenticated data to proceed upon.

[To be continued.]

EXTRACTS FROM
A HEBREW-GERMAN TRACT,
ENTITLED

אור לעת ערב

"*A Light at Evening Time.*"

[Continued from p. 181.]

Chap. II.—*Of the many and great tribulations which will precede the Restoration of Israel.*

Samuel. Good morning, Rabbi.

Rabbi Menuhem. I thank you: it gives me pleasure you come to see me so soon again.

Sam. It is because I am persuaded you are always as glad to impart knowledge to those who want it, as they can be to receive it. How much I owe you for the last conversation, I cannot express: it has ever since been a source of consolation to me. But while you have rescued my mind from doubt, you have no less interested my curiosity. The certainty of our future restoration made me restless to be instructed of the signs, the concomitant circumstances, the nature, and subsequent events of that restoration.

Rabbi M. Your curiosity is not only blameless, but laudable, or God would not have revealed so much to satisfy it. At the signs of Israel's restoration, we have, I believe, already hinted in our last conversation.

Sam. You treated of their conversion.

Rabbi M. Yes, my friend; but in order to be restored fully they must be converted sincerely, as it is written, (Is. lix. 20.) "And the Redeemer shall

come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

Sam. This is also plainly declared by Moses, in the chapter to which you have so often alluded in your last conversation, (Deut. xxx. 1, 2, 3.) "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee."

Rabbi M. The Hagiographa, as well as the law and the prophets, express the same condition. Their language is, "*Today, if you will hear his voice,*" (Psalm xcv. 7.)

Sam. But what if they should not hear his voice, nor turn unto God?

Rabbi M. Then the day of their restoration will be postponed to the utmost extremity of God's decrees,* and at that

* From the original it is evident, that primary and secondary decrees is a doctrine held by the Jewish author, as well as by many Christian sects. Primary decrees determine the events and their periods. Secondary decrees make events

period their conversion will assuredly take place, and pave the way to their restoration. This we learn from the prophet Hosca (iii. 4, 5.) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Sam. Has sacred scripture revealed any further sign which shall characterise those times?

Rabbi M. Yes: and of that also we have partially spoken before.

Sam. Pardon my forgetfulness; the certainty of the truth that our nation *shall* be restored, has so overjoyed me, and so engrossed all my contemplation, that no room was left in my memory for any other.

Rabbi M. You may recollect we spoke of the "troublesome times," which it is predicted shall precede the restoration. You will find this confirmed by the thirtieth verse of the 4th chap. of Deuteronomy.

Sam. "When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice."

Rabbi M. This has ever

been the way in which God dealt with our nation, as the prophet Azariah declares of the time of the Judges and the Kings, (2 Chron. xv. 3—6.) "Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law: but when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city; for God did vex them with all adversity.

Sam. If this passage may be applied to the present subject, it would appear that not Israel only, but other nations also shall be in adversity.

Rabbi M. Of this by and by. The afflictions of Israel, however, will be very great. The *pangs of the Messiah** will equal the agonizing throes of a woman ready to bring forth. It is *then* that Israel will be truly and fully converted. Please to turn to Jeremiah xxxi. 18, 19, and you will see, I say no more than the word of God confirms.

Sam. "I have surely heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou *art* the LORD

and the period of their realization depend upon conditions, such as obedience, &c. This doctrine perfectly accords with the notions of the Jews in general.

* תבלי חמשיה, a phrase denoting the troubles introductory to the advent of the Messiah.

my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

Rabbi M. I remember a very apposite passage of the Talmud,* it is this, "Rabbi Eliezer said, If Israel repent they will be redeemed immediately; if not, they will be redeemed indeed; but God will raise a king against them, whose decrees shall be as cruel as Haman's, and he *shall* make them return."

Sam. And may they expect consolation after this compulsory repentance?

Rabbi M. Their repentance, though originating in external affliction, will be sincere, and to true repentance, God never refuses consolation in due season. If I tire not your patience—

Sam. You never can, my dear Rabbi; I am so interested, and at the same time so entertained with your kind instruction.

Rabbi M. Let me then rehearse at large to you a passage from one of our greatest commentators.† "Rabbi Isaak said, The year in which the king Messiah shall be revealed, all the kings of the nations shall be at war with each other. The king of Persia shall wage war with the king of Arabia.‡ Then

the king of Arabia shall go to receive counsel from them, (Israel probably); and the king of Persia shall return and lay waste the whole world.* And all the nations of the world shall tremble and be troubled, and fall upon their faces, and pangs, such as of a travailing woman, shall take them. Israel also shall tremble and be troubled; and say, 'Whither shall we flee, ah! whither shall we flee!' Then shall He (the Messiah), say unto them, 'Fear not, my children, all that I have done, I have done only for your sake, what are ye afraid of? Fear not, the days of your redemption are at hand. Nor shall this latter redemption be as the former; for after the first redemption, you still were afflicted with servitude, but after the latter you shall no more be afflicted with it.'" But, says God, "Though I make a full end of all nations whither I have scattered thee; yet will I not leave thee; but I will correct thee in measure, and will not leave thee altogether unpunished. (Jer. xxx. 11.)

Sam. Where will the scene of their incipient redemption lie?

Rabbi M. In the wilderness, as the prophet Hosea informs us, (ii. 14.) "Therefore,

§ From this expression the English reader may see that such places as Luke, ii. 1, are Rabbinisms. An explanation equally satisfactory is, that the evangelists transfused into their gospels much of the diction of the seventy, which constantly render עַרְב, אֲרָם, though the Hebrew word is oftener used in reference to the *land* of Israel, than to the *earth* in general.

* Mascolath Sanhedrin, Perek Chelek.

† Yalkut on Isaiah lx. 1.

‡ Turkey.

behold I will allure her, and bring her into the wilderness, and speak comfortably unto her."

Sam. I have often heard that one Armillus,* called the wicked, shall arise, and that in his time there shall be great affliction.

Rabbi M. This is the same personage of whom Daniel prophesies, under the emblem of a horn, (Dan. vii. 21.) "I beheld, and the same horn made war with the saints, and prevailed against them."

Sam. Horrible!

Rabbi M. What will be your exclamation, after hearing that Armillus will feign himself to be God, and claim the honours of the Deity.

Sam. Does the scripture say so?

Rabbi M. Read yourself the twenty-fifth verse.

Sam. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." And who is the personage that shall

deliver the saints from his hand?

Rabbi M. Daniel has prophesied this also, (xii. 1.) "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The blessed effects these extreme afflictions will have upon our brethren, are described in Jeremiah l. 4, 5.

Sam. I beg to read them. "In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten." But what will be the fate of the city that gave birth to and espoused the cause of Armillus?

Rabbi M. Her punishment also is predicted, (Isaiah xxxiv 9, 10.) "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever."

* ארמילוס A corruption from *ερημολαος*, a devastator of nations. This personage in the Jewish books coincides with the *Antichrist* in Christian authors, only beheld from different points of view, and under the influence of different prejudices. One scriptural mark of Antichrist, however, viz. that he shall claim and accept divine worship, is predicated of Armillus in the Jewish writers. The tradition of Armillus is very ancient, as appears from the Targum on Isa. xl. 4.

Sam. Pray what city does the prophet speak of?

Rabbi M. Of the spiritual Idumea, Rome; which is the subject of the whole prophetic denunciation, as appears from the fifth and sixth verses; and accordingly the Targum has it expressly here; "And the streams of Rome* shall be turned into pitch."

Sam. Where do we find described the end of Armillus himself, and of the other adversaries of Israel?

Rabbi M. Joel describes it in the most emphatical language, (iii. 16.)—"The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel." It is in this battle, according to some of our Rabbis, that Messiah, the son of Joseph, will be slain. But this is foreign to our subject: suffice it to observe, that the sacred scriptures declare the advent of *Messiah the Son of David*, in "the clouds of heaven;" (Daniel vii. 13.) "He shall smite the earth with the rod of his mouth, and all the host of the wicked with the breath of his lips." Isaiah xi. 4. (comp. Haggai ii. 22.)

Sam. This is what never man did nor could do.

* Such arbitrary applications abound in the paraphrastic and superstitious Targum; we have quoted an instance in the preceding note. This circumstance, however, makes them valuable as a book of reference in arguing with the Jews; the word משיח *Messiah* is inserted in more than seventy places!

Rabbi M. True; but of Messiah it is said, that "he shall be exalted and extolled, and be very high." (Is. lii. 13.) on which passage the Yalkut * observes thus; "Messiah shall be *exalted* above Abraham, *extolled* above Moses, and be *higher* than the angels."

Sam. You have been so good to explain to me both the forerunning and attending circumstances of the restoration of Israel; I now long to hear something of the *manner* in which Messiah the Son of David shall effect this great purpose of God, and of the nature of his redemption.

Rabbi M. I should endeavour to give you some explanation of my own on this important subject; but a quotation from the Yalkut (though somewhat long, and containing much extraneous matter), will answer the purpose better, and come recommended by greater authority. It is the following: † "Our Rabbins have taught that hereafter the patriarchs shall rise, in the month Nisan, ‡ and thus address the Messiah: 'Son

* Part ii. p. 338. The quotations in this commentary are erroneously and trivially applied, but its grand proposition is a truth, and the whole passage is a valuable testimony.

† The Christian reader in perusing this passage must make allowance for the fond prejudices of the original compiler and Rabbi Menahem who here quotes from him.

‡ Nisan was the first month of the Jewish ecclesiastical year, as Tishri was of the political. If this saying of the rabbin was indeed extant before the

of Ephraim, * Messiah, our Righteousness ! though we are thy fathers, thou art better than we, for thou hast borne our children's iniquities, and endured afflictions hard and cruel, and unexampled either before thee or after. Thou didst become a mock and derision among the nations for Israel's sake ; didst sit in gloomy darkness, and thine eyes saw not the light ; thy skin did cleave to thy bones ; thy body was dry as a stick ; thine eyes dim from fasting ; and thy strength dried up as a potsherd—and all this by reason of the iniquities of our children. Is it thy good pleasure, that our children shall enjoy the benefit, which God has (*in thee*), conferred upon Israel ? We fear lest the pains they have so copiously inflicted upon thee, and thy sufferings in the prison, have provoked thee to be displeased with them.'—'Patriarchs,' replied he (the Messiah), 'all I have done was for you and your children's sake, that they may enjoy this benefit conferred on them by God.'—Upon this the patriarchs rejoin : 'Son of Ephraim, Messiah our Righteousness ! Peace be with thy soul ! thou hast fulfilled thy creator's pleasure, and set our souls at rest.' A little further the Yalkut continues thus, 'Simeon the Son of Pazi has said, At that time

God will exalt Messiah to the heaven of heavens, and impart unto him of the splendour of his own glory, because of the nations of the world, (*especially*) the ungodly Persians. It shall be said unto him, 'Son of Ephraim, Messiah our Righteousness ! * lo, pronounce judgment on these, and deal with them according to thy pleasure, for they would have destroyed thee long before from the earth, but for my great mercy upon thee, as it is written ; † 'Is Ephraim my dear son ? is *he* a pleasant child ? for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him : I will have compassion, yea, I will have compassion, saith the LORD.'—Jer. xxxi. 20. The word compassion is repeated, for compassion was exerted on him *once* when he lay bound in prison ; when they gnashed their teeth, winked with their eyes, wagged their heads, and gaped with their mouths against him ; ‡ and *again*, when he left the prison, for it was not one or two, but a hundred and forty kingdoms came against him. Then shall God say unto him, 'Son of Ephraim, Messiah my Righteousness ! * fear not, for all

death of Christ it is remarkable that it has been accomplished, *then* See Matth. xxvii. 52, 53, and this was on or about the sixteenth day of Nisan.

* This is the abovementioned Messiah son of Joseph.

* God himself is here introduced addressing Messiah, *our righteousness* must therefore exclusively belong to Messiah, for the phrase is used as a proper name.

† This passage is misapplied to Messiah the son of Joseph, the creature of the rabbin's own fancies.

‡ The whole of the twenty-second Psalm is interpreted in the Yalkut as applying to Messiah, as well as the whole of Isaiah lx.

these shall die with the breath of thy lips,' as it is written, Is. xi. 4.* And presently God shall prepare for Messiah seven triumphs of precious stones and pearls."†—Now, my friend, from this passage the following inferences, fully meeting your enquiry, may be fairly drawn.

1. The sins of Israel are obstacles to their restoration.

2. They cannot atone for these sins themselves.

3. It is the pleasure of God, that Messiah shall atone for them.

4. Messiah shall atone for them by suffering himself the punishment annexed to sin in the law of God.

5. Messiah shall be exalted to transcendent power and glory after his humiliation. "*God will impart unto him of the splendour of his own glory,*" are the express words of Yalkut.

6. The Messiah will exert this power in subduing his and his people's enemies, temporal and spiritual; and, to collect these several inferences within a shorter compass, we learn from this passage of Yalkut, that *the nature of this redemption is*

chiefly spiritual, and the manner of its execution is divine power and mercy uniting, to rescue the Israel of God from sin and its miserable consequences.

Sam. The explanation you have just given is satisfactory to my mind. Indeed there would be little need of a Messiah higher than the angels, as the Yalkut affirms Messiah to be, if he could do no more for Israel than Ehod, and Jephthah, and David, had done before, namely, rescue them from their temporal and external foes.

Rabbi M. You say well. Could Ehod, for instance, have saved Israel from their spiritual and internal enemy, sin: there would have been no occasion for any subsequent Saviour, for sin only betrayed Israel into subsequent and repeated calamities.

Sam. Your last quotation from Yalkut began, I believe, with affirming that the patriarchs shall rise and confer with the Messiah: will that then be the day of the general resurrection?

Rabbi M. No; some of the saints only, who in their life time suffered great tribulation, and died in the fear of God, shall then arise, in order to fulfil that prophecy of Isaiah, "Thy dead men shall live, together with my dead body shall they arise." (xxvi. 19.)

Sam. Shall they mingle with Israel after their redemption by Messiah.

Rabbi M. No: they shall enter into the Jerusalem above, (Daniel xii. 2.) while the rem-

* In a preceding part of this conversation Rabbi Menahem has already applied Isaiah xl. 4. to Messiah *the Son of David*, though here we find the Yalkut applying it to his rival *the son of Joseph*: it is therefore highly probable that this judicious rabbi considered the distinction as more convenient than real.

† All between this to the end of Rabbi M.'s next answer is not in the original, and has been added to illustrate the subject treated of in the preceding quotation..

nant of Israel, yet alive upon earth, shall be gathered into the Jerusalem and Canaan below, (Jer. iii. 18). The latter event is prophesied at large in Deut. xxx. and Ezek. xxxvii. 21—28. I will pause while you read over these delightful promises by yourself.

Sam. They are indeed delightful! Why the latter is even an Haphtorah,* and I never before felt so much delighted in reading it, though I may venture to say I have read it forty times in my life.

Rabbi M. Because your attention has perhaps never been so interestingly alive to its principal subject-matter. We must, however, for a moment, again return to the consideration of *Jerusalem above*, or the spiritual Jerusalem.

Sam. Can its existence be proved from the scriptures?

Rabbi M. Our Rabbin very ingeniously infer it from a passage in the Psalms. I will quote the place,† “Rabbi Johanan said, God spake, ‘I will not come into the Jerusalem above, until I have entered the Jerusalem below,’ as it is written, “The Holy One in the midst of thee; and I will not enter into the city,” Hosea xi. 9.—And does there

then exist at all a Jerusalem above? Yes: for it is written, “*Jerusalem is builded like (or after) a city that resembles her altogether.*”* Psalm cxxii. 3.

Sam. I am glad the Rabbin give this only as an *inference*, for in my Hebrew-German Bible, this passage in the Psalms is quite differently turned.

Rabbi M. It is a very immaterial point: for, after all, Jerusalem when applied to a future state can only be used in a metaphorical sense, and it is of infinitely greater importance to inquire into its state itself.

Sam. I see the reasonableness of what you say, and beg you will communicate to me the sentiments of our learned men on the last-mentioned subject.

Rabbi M. Gladly,† “Rav used to say, ‘The world to come, will not be as that which now is.’” There will be in the world to come neither eating nor drinking, neither marrying nor procreation, no commerce, no envy, no hatred, no strife, but the righteous shall sit, their crowns on their head, and be blest in the vision of the divine glory.

Sam. A light now opens upon me: the resemblance of

* הפטרה, selection, from פטרה to loosen. There are ninety-one of these selections: sixty-two for every sabbath in the year, adapted to the (פרשות) sections in which the Pentateuch is divided, and twenty-nine for festivals and grand sabbaths. The Portuguese and the Polish synagogues vary about twelve times through the year in these selections or Haphtoroth.

† Yalkut, Part II. p. 879.

* כעיר שחברה לה יהיו. It may be observed that there is nothing forced or fanciful in the translation, nor far fetched or strained in the application of this passage. Mysticism may indeed be objected, but this objection is weakened by Exod. xxv. 40. Luther, with little plausibility renders, “That it may be a city of assembly.”

† Masechath Berachoth, Perek II.

Jerusalem above to Jerusalem below, lies not in the construction of the city, but in the condition of its inhabitants.

Rabbi M. Excellent! you are not, my dear brother, a mere recipient in instruction. This observation of yours is almost literally the same with that of your name sake, Rabbi Samuel, in the Talmud. Here is the passage,* “Samuel said, There is no difference between this world and the days of Messiah, except servitude to earthly kings.” His words will be understood if we observe that by *the world*, he denotes the host of the righteous, (*here*) and by the *days of the Messiah* the host of the Shechinah.†

Sam. What will be the characteristic of this state on earth?

Rabbi M. First, it will be a *holy* state, (Jer. lx. 21,) and consequently, as in heaven, so in Jerusalem below, there will be no envy, hatred, nor strife. Secondly, it will be a *prosperous* and *happy* one in temporal respects. No famine, no pestilence, no disease, no devouring beasts, (Isa. xi. 6—9). Furthermore, they shall build houses and plant vineyards.

Sam. Alas! so did our fathers too!

Rabbi M. Remember the promise of God, that a time shall come when he will do Israel good, and multiply them *above* their fathers, Deut. xxx. 5.

* Masechath Sanhedrin, Perek Chelek.

† Shechinah is the divine presence, the *host of the Shechinah*, those which shall be admitted to enjoy it.

And accordingly the language of the prophet is, “And they shall build houses, *and inhabit them*; and they shall plant vineyards, *and eat the fruit of them*. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the LORD, and their offspring with them, (Isaiah lxxv. 21—23).

Sam. There is one point with regard to this state of holiness and peace on earth which considerably agitates my mind—

Rabbi M. I will not force your confidence, but you may be assured I shall not betray it.

Sam. Nay, worthy Rabbi, you deserve an unreserved communication of my most secret sentiments; but the prejudices—

Rabbi M. My dear friend, I conjecture what burdens your ingenuous and benevolent mind. But set it at rest: “*All*,” says the scripture, without any restriction to one particular nation, “*All* who call upon the name of the Lord shall be saved.”

Sam. Well, you rejoice me. It often occurred to me that the opposite opinion was but a prejudice, but still I could not help blushing in the presence of the Christian priests that such a prejudice should exist among us.

Rabbi M. It is only the unenlightened sort, my dear brother, which can entertain an idea so unworthy. The voice of reason, the testimony of scripture, and the explanations of our best writers combine to confute it. The nations of the world as they shall partake of the same genuine repentance, so they shall join in the same divine worship, and enjoy the same happiness with Israel under the reign of Messiah.

Sam. It must be so: for how can war ever cease among them, as we have read it shall, unless the causes of war, envy, hatred, and other evil passions are first removed, that is to say, unless they are first converted from their evil ways.

Rabbi M. Let me read to you an excellent passage from Rabbi Moses the Commentator* on this interesting topic, "Rabbi Cloha said, 'From the *I am* of flesh and blood, learn what is the *I am* of the blessed God.' For if the oath of the king of Egypt '*I am Pharaoh*' (Gen. xli. 44,) at once exalted Joseph to such dignity and wealth, what will it be when that oath of God shall be fulfilled, '*I have created, I will both bear, and I will carry and save!*' (Isaiah xli. 4)†. **THE REDEEMER WILL BE NO ACCEPTER OF**

PERSONS. No, all that confess him with their mouths, in their works, and in their hearts, he will save and defend, for it is written, "*In his days shall Judah,*"* that is to say, all who confess (or praise) him, "*be saved.*" He then quotes these passages, Is. xlv. 22, 23; xlix. 6; Ps. lxxvii. 3. 5; upon the last of which he observes that the word to praise (or confess) is repeated four times, for that they shall praise (or confess) the Messiah with their hearts, with their mouths, with their good works, and lastly that they *all* shall unite to praise (or confess) him in this manner. It is moreover written, continues the commentator, "For then will I turn to the nations a pure language, that they may all call upon the name of the Lord, and serve him (or bear his yoke) with one shoulder,"† (Zeph. iii. 9). Now "*the name of the Lord*" is none other than king Messiah,‡ as it is written, "*The name of the Lord cometh from far,*" (Isaiah xxx. 27,) i. e. Messiah cometh from the fathers, or from God,

thinking the general application made of this verse to be a just one; for it is the house of Jacob that are addressed in the verse preceding; it does however, honour if not to the judgment, to the liberal sentiments of the author.

* Judah signifies *praise* or confession, see Gen. xxix. 35.

† I adopt the translation of the margin, for a reason which will be obvious to the reader presently.

‡ What a concession to the truth of Christianity! If the name of the Lord is none other than the king Messiah, then it is upon king Messiah that "*all the nations shall call, i. e. they shall worship him.*"

* Bereshith Rabba.

† I have deviated from the authorised version, for the application of this passage here seemed to require it, and the original will bear the rendering, as the (ג) of the repeated word יְהוָה may signify "*both—and also.*" But I am far from

according to Jer. xxx. 3, compare Jer. xxiii. 33. And the reason why the nations shall serve him with one shoulder is, because upon the shoulder of king Messiah the government is deposited, Isaiah ix. 6." Thus far Rabbi Moses.

Sam. And all this exactly corresponds with a prayer in the Liturgy in the service for the feast of trumpets,* where we do pray that God may reign over the whole world with his glory.†

Rabbi M. And what is more, it agrees with the prayers and the prophecies of David, Ps. xcvi. 1, 6, 7, 8.

Sam. What form of government will Israel have after their future restoration, will they still be tributary to some earthly king?

Rabbi M. No; the yoke of earthly kings "will then be broken from off their neck and their bonds be burst asunder,—strangers shall no more serve themselves of Israel," but both Israel and the strangers "shall serve the Lord their God, and David their king," (Jer. xxx). 8, 9. There will be an uni-

versal theocracy, and the king Messiah the sole monarch.

Sam. What are we to think of the nature of his reign?

Rabbi M. That it will be very different from the reigns of earthly kings. Swords and battle-bows, chariots and horses will not be implements of king Messiah's government. On the contrary, "God will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and Messiah shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth," Zech. ix. 10.

Sam. And what will be the cause of all this peace?

Rabbi M. Righteousness, as Isaiah sweetly sings. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places," (xxx. 16—18.)

Sam. Pray, what do our commentators think on this subject?

Rabbi M. They do not all agree with each other; but the most reasonable opinion seems to be that of the author of "*Netzach Israel*," who says,* "*Messiah shall have no part at all of this world, FOR THE PROPERTIES OF THE MES-*

* Lev. xxiii. 24; Numbers xxix. 1. This feast ushers in the civil year of the Jews, and, next to the day of atonement, is celebrated with most solemnity. Tishri, the first civil month, coincides with the latter part of September, and the beginning of October. Thus the feast of trumpets fell in 1817 on the 11th of September, in 1818 on the 1st of October, and this year it will fall on the 20th of September. See the Feast of Trumpets spiritualized. Jewish Expos. vol. II. p. 451.

† אלהינו ואלהי אבותינו מלך על כל העולם בלב בבכור

* See John xviii. 36.

SIAM ARE BEYOND THE WORLD NATURAL."

Sam. This resembles much more the truth than what I often heard of the great feast to be prepared on the advent of Messiah, of Leviathan, the fish that is as long as the whole earth, and the ox of the wilderness that devours a thousand mountains every day. I have been obliged to stand the mockery and ridicule of the Christian priests, because our Rabbi have told these strange things.

Rabbi M. Consider these strange things as allegories employed to shadow forth the truth, that the soul shall then enjoy supreme, abundant felicity and ineffable delights, and the ridicule of the Christian priests will appear to you less justly bestowed. This is the view taken of the stories of Leviathan and the great ox, by the author of the book "*Caphtor Vaptrerach*."*

Sam. Well! the next time I converse with them, I will not be brow-beaten any more. It is a most excellent way of getting rid of these absurdities, by my soul!

Rabbi M. Friend, swear not! The Holy scriptures constantly tell us that the state of

mankind after the restoration of Israel, will be *spiritual*. They declare that God will then pour out his spirit "upon the house of Israel, and upon all flesh," Ezek. xxxix. 29; Joel ii. 28. The kingdom of Messiah will be righteousness, peace and joy in the Holy Ghost. "Israel shall rejoice in his Maker, the children of Zion shall be joyful in their King," Ps. cxlix. 2. "For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isaiah li. 3. Besides these passages the last eight chapters of the prophecies of Ezekiel apply particularly to that period.

Sam. What account do the Christian priests give of those eight chapters?

Rabbi M. They confess that they cannot explain them; but if the prophecy they contain were already fulfilled, there could be no difficulty in understanding them.

Sam. Is there any foundation, Rabbi, for that general opinion among us that Israel shall one day be chief of, and reign over the nations of the earth?

Rabbi M. The following passages may be brought in confirmation of it, (Dan. vii. 22, 27). "Until the Ancient of days came, and judgment was given to the saints of the

* Basle edition, page 132. For a large account of these talmudical fables see Buxtorf; Jewish synag. ch. xxxi. The view which this Jewish author quoted by Rabbi Menahem gives of them; ought certainly to disarm all ridicule, were such ridicule proper at any time. How many passages of the New Testament must be explained in the same figurative way, see Matth. xxvi. 29; Luke xli. 30; Rev. iii. 20.

Most High; and the time came that the saints possessed the kingdom.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” And, (Isaiah lx. 12, 14). “For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.” Nor will this submission of the nations excite their envy, for envy there shall be none, as we have said already.

Sam. And will mankind at that time have no remainder of the evil will * within them?

Rabbi M. If they have, it will be counteracted and overpowered by the rich effusion of the Holy Ghost upon them. I shall, if you please, read to you a passage to the same effect, from Rabbi Moses of Detrana, † “Men,” says he, “will then be pious and not sin, for they will be able to bridle their will which will be as impotent against the spirit, as a vein of flesh against a hard stone.”

Sam. Is there any deter-

minate period to this future state on earth?

Rabbi M. Our Rabbin say it will last a thousand years,* at the expiration of which period God will bring all Israel, and also all the nations that fear his name into the upper Jerusalem, and then will be fulfilled in its utmost extent that proverb of the wise Solomon, “In the light of the King’s countenance is life.” Prov. xvi. 15.

Sam. So that the last redemption excels all preceding ones, not only in nature as it is *spiritual*, but also in duration as it is *everlasting*.

Rabbi M. As the author so his work. “The eternal Jehovah shall save Israel, with an *everlasting* salvation; they shall not be ashamed or confounded *world without end*.” Is. xlv. 17. This passage the Yalkut paraphrases thus, † “God says, In this world ye have been saved by the hands of men, from Egypt by Moses and Aaron; in the days of Sisera by Deborah and Barak; from the Midianites by the judges: and because they were but flesh and blood, ye went again into captivity; but hereafter, I myself will redeem you, and then ye shall return into captivity no more.”

וְאֵת אֹתָן אֵלֶּם שְׁעֵתִיד הַקֶּבֶד לְחַדֵּשׁ
כִּיזָן אֶת עוֹלָמוֹ שְׁנֵאִסֵּר וְנִשְׁגָּב הַלְכֵרֵי בָּיִם
הָהוּא צְדִיקִים מִה הֵן עוֹשִׂין הַקֶּבֶד בְּהָ עֲשֵׂה
לְהֵן כִּנְפִיִּים כִּנְשִׁרִים וְכוּלֵי הַסַּנְהֶדְרִין
Sanhedrin, Perek וְכוּלֵי הַכֶּהֱלֵק
Chelek. See also *Avodath Hakodesh*.
As they had no explicit revelation to guide them, it is probable they inferred this period from the word “that day,” Is. ii. 17, compared with Ps. xc. 4.

* The Jewish Theologians term innate corruption, יַעַר הָרַע “the evil will.”

† Beth Elohim, p. 112.

† Yalkut on Zech. ix.

Sam. How applicable to this state is the glorious strain of Moses, (Deuteronomy xxxiii. 27—29). “The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!” O Rabbi, gladly will I renounce this world with all its pleasures for the hope of Israel.

Rabbi M. The Lord strengthen you and give efficacy to your endeavours.

[To be continued.]

SERMON TO THE JEWS,
PREACHED AT BOYLE'S LECTURE.

No. VI.

Genesis xlix. 18.—*I have waited for thy salvation, O Lord!*

HAVING now, I trust, cleared away the chief of those objections which the Jews raise against our religion, I shall proceed to urge some direct arguments in its favor; and mean to begin with those proofs which the prophecies of their own scriptures afford. Being unable to allot more than one lecture to this part of my subject, it will not be in my power to enter into a minute exami-

nation of each particular prediction. I shall, therefore, confine myself to two objects, and endeavour,

Ist, to prove that the time assigned by the prophets for the first advent of the Messiah is elapsed, and therefore, that he must be come.

IIdly, That those things which were foretold of the Messiah were fulfilled in Jesus. Should I, beloved, succeed in establishing these two points, I see not how you can avoid acknowledging that the Saviour whom we worship, is that promised seed of David whom you have so long expected.

The words which I have chosen as an introduction to this discourse, were spoken by your illustrious ancestor, the patriarch Jacob, when, lying on his death bed, he delivered a prophetic benediction to his children, and described their future fortunes. These words are remarkable on account of the connection in which they occur; for Jacob had just foretold the unworthy conduct of Dan, comparing him to “a serpent by the way, an adder in the path, that biteth the horses heels, so that his rider shall fall backward.”

Some interpreters suppose that the patriarch, when he used this comparison, was looking forward to the treacherous behaviour of the Danites to the men of Laish recorded in the xviii. chapter of Judges, and think that moved with indignation at the prospect of so base a proceeding, he declared that

he had not been a lover of artifice and deceit, he had not placed his dependence on schemes of worldly policy, but had sought his happiness in that salvation which God had foretold from the beginning of the world.

A late eminent prelate* of the English church considered Jacob as alluding to the future idolatry of Dan—which tribe first introduced that crime into Israel, and thereby drew down the anger of God upon the whole nation. He argued that the patriarch expressed himself concerning the tempter, who was to arise amongst his descendants in terms similar to those which were commonly used to describe the first seducer of mankind. Foreseeing with concern, “That the venom of the old serpent was not yet spent, but that it would work again in one of his own sons to the utter ruin of his posterity, could he help looking back (says the bishop) upon God’s promise of a deliverer, and the hope given that the serpent’s head should be bruised? Could this view and this reflection together, be attended with any other sentiments than those which close this prophecy? I have waited for thy salvation, O Lord?”

I have endeavoured to establish this (which I firmly believe to be the right interpretation of the text), because it appears to illustrate the prediction delivered by the same pa-

triarh which I am about to consider. The salvation which he waited for, was that which was to be procured by the Messiah, as appears both from the foregoing argument and the interpretation of this speech by your ancient paraphrasts. This expectation was doubtless founded upon the original promise vouchsafed by God himself to our first parents, “That the seed of the woman should bruise the serpent’s head,” and was strengthened by his declaration to Abraham, that in his seed should all the nations of the earth be blessed.

These promises were considered by the patriarchs as of the utmost value, and there was nothing that excited such eager contention as the desire of inheriting the privilege of being the ancestor of the Messiah. This privilege was the portion of Seth amongst the the sons of Adam, and of Shem amongst the sons of Noah. To Abraham it was limited amongst the descendants of Shem, to Isaac, and subsequently to Jacob, amongst those of Abraham; and now we find Jacob in the near prospect of dissolution, determining which of his sons should possess the so much envied distinction.

Here, then, I would fix your attention, and request you to consider the remarkable promise made to Judah by his dying Father. The blessing that God bestowed upon Abraham, was of a two fold nature. One part of it was *temporal*, relating to the possession of the

* Bishop Sherlock.

land of Canaan by his descendants—the other *spiritual*, namely, that the Messiah should spring from his posterity. The former part of the blessing, we find Jacob in the present chapter dividing to the twelve tribes which sprung from him; the latter part, which was by far the more important, he confined to Judah. The writer of the book of Ecclesiasticus seems to have had just notions on the subject, for he declares (chap. xliv. 20, &c.) that God gave the covenant to Abraham, “established” it with Isaac, and “made it rest upon the head of Jacob”—after which he “divided his portions; among the twelve tribes did he part them.”

It was at this time that the sons of Jacob were constituted heads of tribes, and received what may be called an assignment of their inheritance in the land of Canaan. But the pre-eminence was given to Judah; Reuben, Simeon and Levi being passed by. Of him it was said, “Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp, from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up. *The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*” The latter part of the prophecy is with reason

considered by Christian interpreters, as of the utmost importance in the controversy which we have to maintain with you. We assert that these words afford an irrefragable argument that the Messiah must be come. That they do relate to the Messiah is admitted by your most learned Rabbins, and that they assign a certain period within which he was to appear, seems too plain to admit of a dispute. But if this advent of the Messiah was to be before the departure of the sceptre and the law-giver from Judah, and if the sceptre and the law-giver have long since departed, then that advent must have taken place.

The only difficulty of moment that can arise in the interpretation of this prophecy, must be occasioned by the doubtful signification of the words שֵׁבֶט and מִשְׁכָּן sceptre and law-giver. The word sceptre, has by some commentators been understood to signify kingly power, and taking advantage of this opinion, your writers have opposed the argument which this prophecy affords, by saying that the sceptre departed from Judah when Zedekiah was carried captive to Babylon. To this objection various answers have been given. The learned Vitringa and others, for example, contend that though the sceptre was removed for a time, it was not wholly taken away, that it remained in the Hasmonæan family—and that Herod governed the Jews with regal

power when our Saviour came into the world. Several other interpretations are given by Huetius in his *Demonstratio Evangelica*. But were I convinced that שׁכט must here be understood of a regal sceptre, I should incline to the opinion of Wagenseil, whose answer to R. Lipmann, I must earnestly intreat you to study. This learned man maintains, that Jacob in this passage foretold the twofold government which should prevail in Judah, first under kings from the time of David, till that of Zedekiah; and afterwards under princes or rulers during the captivity, and after the return from Babylon till the very days of Christ. The former kind of government he understands by the שׁכט, the latter by מרקק: and certainly the arguments by which he maintains his opinion are extremely weighty, and highly worthy of attention.

But the interpretation of the prophecy which appears to me the most satisfactory, is that of the prelate already referred to (bishop Sherlock). He remarks that this chapter which is usually called "Jacob's blessing of his sons," might as well be called, "Jacob's appointment of twelve rulers or princes to govern the house of Israel." He shews that the settlement of the government of Israel by Jacob is related in this and the foregoing chapter, that it was not a monarchical but an aristocratical government, and was vested in twelve princes, each bearing a שׁכט the

ensign of authority over a tribe, and that when he foretels that Judah's sceptre should not pass away, he intimates that those of the other tribes should pass away, but that his should continue until Shiloh came. The error of most commentators arises from their supposing that the thing promised in this passage is *the* sceptre, which it could not be, for that was *already in the hand* of Judah as others were in those of his brethren. But it is the *continuance* of the sceptre which is promised to him—it is its *not departing* from him as it did from the rest in which he is peculiarly favoured. The prophecy did not confer on him the dominion over all the tribes of Israel, but assured him that his tribe should be preserved and be governed by its own rulers. The word שׁכט, indeed, signifies *a tribe* as well as *a sceptre*, and many passages might be quoted where it can only be understood of the former.* With respect to the word rendered lawgiver, מרקק, its sense must be governed by that of the *sceptre*—and since that signifies the authority and power over one tribe only, the word *lawgiver* joined to it must necessarily be confined to mean such lawgivers as single tribes had within themselves. As to the expression, "a lawgiver from between his feet," it is natural to explain it with reference to his descendants—or else (according to Wagenseil's idea) the meaning may be

* 1 Sam. x. 19.—1 Kings xi. 13. &c.

“that the tribe of Judah should have a lawgiver of its own to the very last times. The term which remains to be explained is Shiloh.—This is differently understood by different persons, according to the origin from which they suppose the word to be derived. The most probable opinion seems to be that which deduces it from שלה, which signifies “to be quiet, easy, secure, in which case it will signify the giver of peace, tranquillity, security. It is universally acknowledged, however, that the title belongs to the Messiah. To him all the Targums apply it, That of Onkelos rendering it by משיחא, —those of Jerusalem and of Jonathan Ben Uzziel, by מלכא משיחא, the king Messiah.—According to this statement then, the meaning of the prophecy is, that the civil constitution of Judah should not be destroyed, that it should not lose that which characterized it as a tribe, nor be deprived of its civil rulers until the appearance of the Messiah. It is lastly added, “unto him shall the gathering of the people be.” The most natural mode of explaining this, is to refer it to the Gentile nations, whose conversion to the religion of the Messiah is thus distinctly foretold.

Now, there can be no hesitation left in the mind of any man who has studied the Jewish history, concerning the accomplishment of this prediction according to the sense which has been given of it. Soon after

the establishment of regal power amongst the Israelites, a division took place, in consequence of which, *ten* tribes renounced their allegiance to the family of David, and two only remained attached to it, Judah and Benjamin. This division seems to have been providentially made subservient to the accomplishment of the prophecy which we are now considering. Had all the tribes continued together under one sovereign, they probably would have shared one common fate; but, being divided, the kingdom of Judah survived the ruin of that of Israel; and when the ten tribes were dispersed and confounded, the tribes of Judah and Benjamin were preserved. They were indeed carried captive to Babylon by Nebuchadnezzar, but they still retained their own internal polity, were governed by their own princes, and were allowed the exercise of their own civil and religious regulations. At the expiration of seventy years, they returned from their captivity, and, though the monarchy was not revived, they continued to be governed by rulers of their own nation and enjoyed their civil and ecclesiastical polity until the very time of their conquest by the Romans. Since that time, they have ceased to be a nation, they have lost, not only every thing like independent sovereignty, but every thing which was essential to a tribe, every privilege whether ecclesiastical or civil, which they had before enjoyed.

Whether, therefore, you will acknowledge Jesus to be the Shiloh or not, you must either confess that Shiloh is come, or else deny the truth of this prophecy, and the possibility of its ever being accomplished.

Your writers are very sensible how powerful an argument this prediction affords against them, and therefore they have employed their utmost skill to evade it. Three of their pretences I will briefly notice. The one is, that שׁבט signifies a rod of correction, and they thence maintain, that Jacob foretold the continuance of the divine chastisements upon them until the coming of the Messiah. To this it may be answered, that such an exposition is wholly inconsistent with the context in which Jacob is foretelling the peculiar advantages by which Judah should be distinguished, and not the afflictions which should befall his posterity. Besides, שׁבט alone, does not usually, if ever, signify a rod of correction—it requires to be coupled with some other word determining it to that meaning. Nor is the exposition supported by fact. For though Judah has certainly in common with all the other tribes been for years in a very afflicted and degraded state, yet it was far otherwise in former times. It had a very considerable ascendancy, and enjoyed many peculiar advantages. This interpretation therefore, is manifestly unfounded, and invented merely to evade the evidence which this prediction af-

fords to Christianity. The same may be said of their pretence that the sceptre yet remains to Judah, and that the nation, or at least a portion of it, is yet, and always has been, ever since the dispersion, governed by a prince of the family of David. Let them shew us where, and we may hesitate concerning our interpretation, but since, after being so often challenged, they have never done it, it is manifest that they have no ground for the assertion. Equally vain is the pretence that the Messiah did indeed come, but that he has been concealed on account of the sins of your nation. It is a pretence for which you can bring no evidence, and which is alike repugnant to reason and to Scripture. I feel persuaded, therefore, that the argument drawn from this prophecy cannot be evaded, and that it proves beyond dispute the period assigned for the first advent of the Messiah to have long since passed away.

The same inference may be drawn from the well known prediction delivered by the prophet Haggai: "Thus saith the Lord; Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine; saith the Lord of hosts. The glory of this latter house shall be greater

than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." The beginning of this last clause might be better rendered, as it is by the Seventy, "The latter glory of this house, shall be greater than the former" (glory). For the house, being built upon the same foundations, might more properly be considered as a restoration of the old temple than as a new one.* Whether this criticism be admitted or not, it is plain that the prophet assured his countrymen that "the desire of all nations" should come to that house which they were then engaged in building. It is plain, I say, from the whole context: for the people were dispirited by observing that the temple was not likely to be restored in the same glorious manner as it had been originally built by Solomon; and therefore Haggai was commissioned to assure them, that though the silver and gold were wanting, though the building should be inferior as to outward splendour, it should, nevertheless, be dignified by the presence of him who was "the desire of all nations," and that this much wished for event should take place after no long interval. "Yet once, *it is a little while* and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord

of hosts." This language evidently forbids us to indulge the idea which some of your rabbins have suggested in order that they may evade the force of this prophecy, namely, that it is some future, some yet unbuilt temple to which the Messiah is to come, and not that erected by Zerubbabel. Now the prophet declares, that it shall be *a little while*, and to *הבית הזה*, to this *very* house; and, therefore, his declaration cannot apply to any other temple than that which he was commissioned to encourage his countrymen in building.

When the temple of Solomon was completed, it was filled with glory by the appearance of the Sheehinah above the cherubim; but this second temple was to be rendered far more illustrious by the manifestation of Immanuel in it—of him who was the desire of all nations—that promised seed in whom all the nations of the earth were to be blessed.

Of him it was, that God also spake by the prophet Malachi. "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, Behold, he shall come, saith the Lord of hosts." This latter prediction tends both to illustrate and to confirm the interpretation which has been given of the former. In these prophecies we find another limitation of the period within which the Messiah was to appear—it was to be whilst the temple rebuilt by Zerubbabel

* See Parkhurst's Lexicon on *חֲסֵד*, and the authors there cited.

was yet standing, for, otherwise, he could not come to it. That temple, however, has been destroyed for many ages, and, therefore, either Haggai and Malachi were false prophets, or the Messiah must have long since made his appearance.

One more prediction shall be briefly noticed, for I have not time to enter into a full discussion of it. It is the well known one contained in Dan. ix. concerning the seventy weeks determined on the holy city. It is not my intention to examine or even to enumerate the various opinions which have been entertained concerning the precise manner in which this prophecy was fulfilled. They are so numerous that I should probably fatigue you by barely naming those who have been their supporters. I content myself, therefore, with observing, that a period is evidently assigned by the angel Gabriel, within which the Messiah should appear. This period appears to consist of seventy weeks of years—or four hundred and ninety years, from the issue of a certain decree for the restoration and rebuilding of Jerusalem. The difficulty of shewing the precise application of this prophecy, arises from there having been several decrees given respecting the restoration of Jerusalem, and also from the uncertainty which rests upon the history and chronology of that period. But it is sufficient for my purpose to remark, that the advent

and the excision of the Messiah are both placed by the angel before the destruction of Jerusalem, and, therefore, must long since have taken place. That by the title of Messiah in the present place we are to understand that sacred personage whom your nation has always distinguished by it, is manifest from the ancient versions, from the whole context of the passage, and from the expectation of his appearance which at that season pervaded the whole Jewish nation, I might more truly say, the whole eastern world.

To your forefathers might then be applied the words of the patriarch in the text, “I have waited for thy salvation, O Lord.” Happy were those amongst them who welcomed that salvation when it was revealed. Those who rejected it, have continued vainly to expect a Messiah answerable to the ideas which they had formed concerning him. They have since eagerly listened to the pretences of every impostor who has arisen to claim the title, nor have such repeated disappointments as yet induced you their descendants to turn to him from whom alone you can obtain deliverance.

Unable to give any satisfactory answer to the proofs which may be drawn from the prophecies that the Messiah must be come, your rabbins resort to a vain pretence that the promise was conditional, and that it was made to depend on their repentance. I have

already alluded to this pretence, but, perhaps, it may be advisable before I quit this branch of my subject, more fully to expose its insufficiency. It is founded upon the arrogant opinion, that the Messiah was to come for the sake of your nation only; whereas the scriptures uniformly testify, that all the inhabitants of the world are to partake the benefits of his salvation—in him all the nations of the earth are to be blessed. You say, that your sins have delayed his coming. That you have been sinners is not disputed; but, excepting the guilt chargeable upon you for rejecting Jesus, your nation has, perhaps, been less sinful since his incarnation than before it. This notion indeed, is utterly inconsistent with the interpretation of Isa. liii. given by some of your writers, which I mentioned in a former lecture, in which they represent you as the righteous servants of God, by whom the Gentile nations are to be justified. And surely, to pretend that the fulfilment of the promises which we have been considering is delayed on account of your unworthiness, would be to impeach the divine veracity, and that in a matter of the highest moment. Remember the words of Balaam, which must, doubtless, be peculiarly applicable in such a case as this. “God is not a man that he should lie, nor the Son of man that he should repent; hath he said and shall he not do it? or hath he spoken, and shall he not

make it good?” These words alone, appear to me sufficient to shew that the promises which God made concerning the Messiah, must assuredly have been fulfilled in the proper season. I shall, therefore, dwell no longer on this objection but proceed to shew,

II. Idly, That those things which were foretold concerning the Messiah, were fulfilled in Jesus.

The first prediction of which I would point out the fulfilment in our Saviour, is that of Micah, concerning the place of the Messiah’s birth. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting. That this prophecy did relate to the Messiah, was acknowledged by your ancient doctors. The chief priests and scribes whom Herod consulted,* adduced this place, to prove that Christ was to be born at Bethlehem, and several years afterwards, those who were not aware that Jesus really was born there, urged this as an argument to prove that he could not be the Christ.† But, though his parents did not ordinarily dwell in that city, he was born there by a memorable interposition of Providence which led his mother thither just before her delivery.‡

He was, therefore, born in

* Matt. ii. 4—6.

† John vii. 42.

‡ Luke ii. 1—7.

the city which the prophet pointed out as the place of Christ's nativity. He was also born of a virgin, according to the prediction of Isaiah.* He grew up in obscurity, as the same prophet foretold; but at length manifested himself, and gave signs of his being that illustrious personage whom Moses taught the children of Israel to expect. The words of your great lawgiver cannot justly be considered as fulfilled in any person, but Jesus of Nazareth, in whom they had a most wonderful and exact accomplishment. They occur in Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me*, unto him shall ye hearken." The same is repeated, ver. 18. in the name of God, "I will raise them up a prophet from among their brethren, *like unto thee*, and will put my words in his mouth, and he shall speak unto them all that I shall command him." It follows, "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Maimonides lays it down as a rule,† "that a prophet, of whom another prophet has testified is to be presumed a prophet, and need not be examined." In these words, we find Moses bearing testimony

to our blessed Saviour. Where else shall we find a prophet who resembled Moses in so many particulars? Like him, Jesus was a lawgiver, like him he conversed with God face to face, like him he was a mediator between God and man, revealing the divine will to the people, and interceding with him in their behalf. Did Moses fast miraculously for forty days? so did Jesus. Did Moses vanquish the magicians? Jesus cast out evil spirits and overcame all the power of satan. Did Moses feed the people in a supernatural manner, Jesus did the same both with bread and doctrine? Did Moses foretel the calamities that should come upon the nation? So did Jesus with still greater minuteness, and pointed out the precise period, within which they should take place. Was Moses eminently meek? Who was so meek as Jesus? Who gave such astonishing proofs of gentleness and lowliness of heart. Who but he could be compared with Moses, for the number and greatness of his miracles, or the sublimity and importance of his doctrines? But I forbear to extend the comparison, for it would lead me to an immoderate length. I shall, therefore, content myself with remarking, under this head, that the sentence denounced by Moses against those who should refuse to hearken to this prophet was most severely executed on that wicked generation which crucified our Saviour. What they them-

* Matt. i. 18. Luke i. 27—34.

† Fundam. legis, c. x. sect. 9.

selves said, "His blood be upon us, and our children," was verified in the most awful manner. Let the narrative which Josephus gives of the siege of Jerusalem be studied, and it will then be evident that God required to the utmost the blood of his Son which had been so cruelly and ignominiously shed by them.

I have, on a former occasion, shewn how remarkably the sufferings and death of Jesus were foretold by Isaiah. Some other particulars may be collected from the rest of the prophecies, especially from the Psalms. Thus David represents him as saying, "They pierced my hands and my feet—they gave me also gall for my meat, and in my thirst they gave me vinegar to drink . . . they part my garments among them, and cast lots upon my vesture." The well known narrative of the evangelists affords the best commentary on these passages; and that mind must be insensible indeed, which is not affected by the coincidence, and is not impressed with the evidence which they bear to the Messiahship of Jesus.

The passage of Isaiah already referred to, describes the circumstances of our Lord's burial. His resurrection is no less exactly foretold by David, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." "Men and brethren, let me freely speak unto you (as the apostle Peter did to your forefathers) of the patriarch David, that

he was both dead and buried, and his sepulchre remained for many generations. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up—therefore, let all the house of Israel know assuredly, that God hath made that same Jesus who was crucified, both Lord and Christ."

Pressed with this argument, and pricked at the heart with a conviction of their guilt in crucifying the Messiah, many of your forefathers were induced to embrace his religion. May the great giver of all grace, pour forth his Holy Spirit upon you, as he did upon them! May he remove your prejudices, and enable you to perceive the force of these and many other proofs which could easily be brought from the prophetic writings in support of Christianity! Apply your hearts, I beseech you, to the diligent study both of your own, and of our scriptures.* Resolve not to harden yourselves against conviction, but come to the enquiry with the earnestness and sincerity of those who really desire to know the truth.

* As an especial inducement to the study of the latter, you now have an opportunity of reading them in the Hebrew language.

Implore God to enlighten your eyes, and to strengthen your judgment, that you may be qualified to distinguish between truth and falsehood. Do not allow yourselves to be misled by the perverse interpretations which have been put upon those passages which appeared favorable to our cause, but enquire what was the sense in which your ancient interpreters understood them—enquire what sense is most agreeable to the context, and how it might reasonably have been expected that they should be fulfilled. Then will you find that of a truth to Jesus give all the prophets witness, and that he has exactly accomplished (as far as he was to do at his first advent) all things which were written in the law of Moses, and in the prophets, and in the psalms concerning him.

ON THE SABBATH.

No. v.

To the Editors of the Jewish Expositor.

Gentlemen,

DURING the forty days that our Lord Jesus Christ sojourned on earth after his resurrection, we are informed that "he gave commandments unto the apostles whom he had chosen, and spake unto them of the things pertaining unto the kingdom of God." What these commandments were, we are not informed, except that he desired them not to depart from Jerusalem, but wait for the promise of the Father. No

doubt during these forty days, he fully settled all things relating to his church, and instructed his disciples what they should teach. After his ascension into Heaven, there were ten days to the feast of Pentecost, during which time, we do not find that they had any special general assembly for religious worship, and it is remarkable that there were two Jewish sabbath days in that period. Now had not the old sabbath been gone they certainly would have assembled on those days, but our Lord had doubtless told them on what day they should first meet together, in expectation of the gift and promise of the Father, which was to be ratified as the day of gospel worship, by a marvellous effusion of the Holy Spirit. This first general assembly was held on the first day of the week, and it appears that Christ had appointed this day and bid them wait for it, by the words, "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts ii. 1.)

Pentecost, is a Greek word signifying fiftieth, and that this feast was held on the first day of the week, appears if we refer to the Jewish law. It is called the feast of harvest in Exodus, and the feast of weeks in Deuteronomy, and was always to be observed on one particular day. In Lev. xxiii. 16. it was said, "Even the morrow after the seventh sabbath ye shall number fifty

days, and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations, two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." And in verse 21, it is added, "It shall be a statute for ever in all your dwellings throughout your generations." Might not this signify that our Lord Jesus Christ should on that day arise from the dead, and thus become the first fruits of them that slept. This day, was therefore, the first day of the week, and then the mighty effusion of the Holy Ghost came down upon the apostles, and by means of their preaching, no less than three thousand souls were converted in one day; and thus our Lord ratified and confirmed the precise day by two of the most wonderful events recorded in Holy scripture; and here then the glory of the Spirit's mission rests on the first day of the week. This day the church of Christ was visited from on high, the promise of the Father was sent, the blessed Spirit came, the disciples were assembled, Peter preached, and three thousand persons were converted. And is not all this written to declare the will of Christ, in appointing, blessing, and sanctifying this day to his church, and making it a day of solemn worship as a day above all other days. It is the day of Christ's resurrection, by which we are justified, in which he

ceased from his work; the day of the descent of the Holy Spirit by whom we are sanctified, the day of assembling and preaching, on which, even the Jerusalem sinners were converted, and in which believers are built up and edified, to the glorification of the whole Trinity.

I now come to the commission given by our Saviour to his apostles. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world, Amen," Matt. xxviii. 19, 20. We cannot suppose the apostles unfaithful, or guilty of bringing any innovations into the church either in doctrine or practice, and we are, therefore, bound to believe, that whatsoever they taught or practised, was commanded by Christ, and this St. Paul affirms, by saying, "For I have received of the Lord that which also I delivered unto you," 1 Cor. xi. 23. Indeed, as he endeavoured to prevent the churches from observing the Jewish sabbath, it is natural to suppose, that he should inform them, what day of the week Christ had commanded to be observed in gospel times.

As soon as God established a visible church, he appointed the precise time of worship under the law, and the equity as well as divine authority of one

day in seven is perpetually obligatory on all his people. Christ is Lord of the sabbath, and of that day which God would have observed under the gospel, and though he hath dispensed with the observance of the seventh day, yet as Lord and lawgiver, he hath instituted a weekly rest for his people, and a day for his public solemn worship under the gospel; accordingly it was embraced by the apostles, who were to be the corner stones in the foundation of the New Testament church; for they assembled on that day, and were confirmed in their obedience, by the grace of our Lord in meeting with them therein. The apostles were the messengers of the Lord Jesus, and their chief honour was to bring his mind, and messages, to the church, and to the world; they could not be deceived, and with a solemn attestation of the truth and doctrine of the Christian worship, they publish their assurances for our satisfaction. Indeed, when we recollect that St. Matthew, St. John, St. Peter, and St. Jude, were among the chosen witnesses of the life and doctrine of our Lord Jesus Christ, that St. Mark was the constant companion of St. Peter, who could not be ignorant of what he wrote, that St. Paul was favoured with a revelation from heaven, and that St. Luke always travelled with him, and therefore, could not be deceived about those things which were done by him; surely we must allow them full credit for the

divine authority of all they taught and practised. May we, therefore, own Christ as our master in all things, embrace all his doctrines and institutions, his sacraments, and the ministry he has appointed for the service of his church; "as he gave some apostles and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Ep. iv. 11, 12. for "we being many are one body in Christ, and every one members one of another."

PHILALETHES.

REMARKS ON JER. XXXI. 36, 37.

By the late professor *Michaelis* of Göttingen, in his translation of the prophecies of Jeremiah, published in the year 1778.

A VERY bold prophecy this, which having run the greatest risk of betraying the prophet as an impostor, has not done it in the space of five-and-twenty centuries after his death. It implies, that the nation, to which God gives this promise, shall remain a select nation, separated from all the other nations, as long as sun and moon and the tide shall be ruled by their everlasting laws. Now, if the Jews were not known at the present time as a separated people, distinguished from all the others, Jeremiah would stand convicted as a false prophet. But that is not the case. The nation still subsists, and

in such a manner, that its existence is sufficient to stamp the prophecies of Jeremiah with the mark of infallible truth.

In general it is a very hazardous thing, to predict of any nation, that it will subsist until the end of the world. And the false prophet, who should be inconsiderate enough to take so rash a step, would expose himself to the risk of being sooner or later ranged by posterity among enthusiasts or impostors.

Let us only think, where are now the Chaldeans, as a people? Extinguished, undiscoverable. Where are the Persians? We know a country of that name, but inhabited by a mixture of different tribes; neither is it possible to ascertain, whether their language, somewhat like the German, has any resemblance with the original language of the country. Where are the Lydians, the Cappadocians, the Galatians and a hundred other celebrated nations, to be found? yea, where are the Romans themselves? For as to the modern Romans, they might by their origin as well be reckoned among the Goths and other German tribes, as among the Romans of old. Tyrians, Sidonians, Phenicians in general, Carthaginians, where shall we find them? The cities and the countries of that name may be shewn, or the places, where they were situated, be explored; but no remnants of the nations themselves; unless we suppose

a people in the south of Barbary, on the Gio, that eat dogs, to be the descendants of the Carthaginians, only on that account. The greatest part of the nations, that inhabited Spain, how completely are they destroyed! Goths, Vandals, Alanes, Arabians, have taken their places; the old Spaniards have mixed with them; but not one of those intruding nations is now to be recognized. The Gauls and the Britons were very near the same destruction. There are only some few remnants of them left in Bretagne, in Wales, and in the north of Scotland; and I only mention them, that we may see, how narrowly these numerous and mighty nations escaped the fate, which has swept away so many others from the surface of the earth. What is become of the Sarmates? and who were they? We know nothing of them; the countries, once occupied by them, are now inhabited by other tribes, the Slavonians. We are left as ignorant as to the remnants of the old inhabitants of Hungary, at the time when it was called Dacia. How very strange must it then appear, that, a people, for 1,700 years, without a country, and dispersed over the whole earth, are still to be found, not only as a separate, but as a numerous nation?

If we take here into consideration the peculiar circumstances, which since the days of Jeremiah have threatened the people of Israel, and often brought them very near the

gulf of destruction, we must be struck with surprise, that so bold a prophecy has not hitherto put the prophet to shame, but has been fulfilled. I will not here mention the captivity of Babylon, happening in the lifetime of Jeremiah himself; because an adversary to revelation might answer, that the prophecies of Jeremiah have perhaps been forged after the return from the exile at Babylon. But how near destruction were the Jews under Antiochus Epiphanes, who, according to the testimony of profane authors, aimed at nothing less than their total extirpation. They were preserved by the most extraordinary victories, by miracles of valor, and by the revolutions which followed in the Syrian empire. Antiochus Sidetes, as we are told by Diodorus Siculus, had it in his power, to make an end of the Jewish nation; the Syrians were very inopportune with him, to do that, which Antiochus Epiphanes had intended to do; but now he would not do it, but protected the people, and granted them liberty of religion. The rebellion against the Romans, ending in the destruction of Jerusalem under Titus Vespasianus, and the following under the emperor Adrian, brought the people again to the very brink of ruin; but they were preserved. Many millions perished; but the remnant of the people multiplied to that degree, that they now are perhaps as numerous as in the days of David. During their dispersion over the

whole earth in a period of seventeen hundred years, all the means of total destruction have been employed, but without effect. Scorned every where, especially among Roman Catholics and Mohamedans, exposed to all manner of vexation, which they have endured in Asia and Africa, deprived of the rights of citizens; which they no where can enjoy to their full extent, as their doctrine of the Sabbath makes them unfit for military service, they have all possible inducement to deny their religion, and to unite with the ruling nations, in order to share with them in their property, their rights and their honour. But all these inducements have no power over them; and they remain, in spite of oppression and contempt, a separate people. There is no country, where at different times the most violent persecutions have not been excited against them by the government or the populace; they have been banished from whole kingdoms, for trifling reasons. But for all that, the nation has invariably remained the same.

Had they been destroyed, then we should be justified in considering Jeremiah, who here promises them in distinct words everlasting duration and a future state of happiness, as a convicted impostor. But the first part of his prophecy, concerning their preservation, having hitherto been fulfilled, notwithstanding all the means, employed by hostile men and accidents, to counteract it, it is

impossible to consider it as merely accidental, and to entertain any doubt as to the divine mission of the prophet. But he, that shall live to see the fulfilment of the second part of the prophecy, when Israel will return to Palestine, and there form a flourishing state, will have an additional and very strong argument for the divine origin of our religion; especially when comparing the prophecy of St. Paul, Rom. xi.—Some arguments are, so to say, wearing out with every century. That Jeremiah was a prophet, sent of God, was formerly evident from his prophecies of the duration of the Babylonian empire, which should embrace a period of seventy years, of the victories of Nebuchadnezzar, and of the return

from the Babylonian captivity. But now these arguments are not so convincing, because we live at so great a distance from those times, and doubts may arise, that the prophecies have been forged, after the events had taken place. In the same manner the historical certainty of miracles must decrease, as we live more remote from the time, when they were performed. But then new arguments are offered by religion in place of the antiquated, to shine with now unknown lustre in times yet to come.—And when that shall be the case, then they, who live in the twenty-eighth century, will have as strong, yea, perhaps stronger, conviction of the truth of revelation, than we have now in the eighteenth.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM BRUSSELS.

The following interesting communication has been just received by the Committee from Brussels. It was sent to Mr. Way, who forwarded it to them with the letter which is subjoined.

To the Members of the Committee of the London Society for propagating Christianity among the Jews.

Gentlemen,

THE recent visit of the Rev. Lewis Way to this city, having drawn the attention of a few individuals among the British

residents to the state of the Jews in the Netherlands—a Society has, at his suggestion, been formed, for the purpose of ascertaining the state of the Jews in the Netherlands, their numbers, sentiments, morals, and religious habits.

Several meetings have been held, and enquiries from time to time made, from which it appears, that the number of Jews in the southern provinces of the Netherlands do not exceed a thousand.—In the city of Brussels there are between two and three hundred.—A

small house is occupied as a synagogue, at which, not more than thirty or forty persons ever attend.

A school for Jewish children under Jewish Teachers, is about to be opened in Brussels, with the protection of the government, which has also contributed funds towards its support. The enlarged and liberal system of toleration which prevails in this kingdom, gives to the Jews, as well as to every other sect of religion, a participation in all civil rights.

From an experiment which has been made with a copy of the New Testament left by the Rev. Lewis Way, (and now lent to an intelligent Jew for his perusal) there is reason to hope that a few Testaments and religious tracts might be circulated here from time to time with some prospect of advantage—if the London Society should deem it expedient to make the experiment.

We transmit you copies of several communications received relative to the state of the Jews on the continent, which have appeared in an English newspaper published weekly in this city.

We are desirous to express to you our earnest wishes for success in the great and important objects of your Institution, and to tender you our offers of co-operation.

MARK WATT, *Chairman.*

HEN. SMITHERS, *Secretary.*

Brussels, May 10, 1819.

LETTER FROM THE REV. L. WAY,
TO THE REV. C. S. HAWTREY.

Stansted, June 19, 1819.

My Dear Friend,

I HAVE great satisfaction in affording to the Society another evidence of the readiness now manifested on the continent to co-operate with us in behalf of the long neglected people of God.

Notwithstanding the censures of reviewers and critics for such acknowledgments, I shall venture to attribute *this encouraging circumstance* to a higher power than that of chance, or any *misplaced exertions* of my own.

The same good providence which at the commencement of my late journey opened a *door of utterance* in an episcopal chapel at Amsterdam, was pleased to open this *door of entrance* in the Netherlands at the close of it, thus completing the sphere of our subordinate co-operation with the recent institutions of the King of Holland in favour of the Jews.

“In all thy ways acknowledge God, and he shall direct thy paths.”

My visit to Aix-la-Chapelle (which had no connection with the London Society or its operations) enabled me to return by Brussels, where I was detained, contrary to my intention, by the incapacity of proceeding in a carriage fairly worn out in hard service. In this interval, an intelligent stranger called on me to volunteer his services in the Jewish cause, introduced me to several

persons from whom assistance might be expected in a labour of Christian love. A meeting was held before my departure, and the above is the result. I have never mentioned this incident in public and seldom in private since my return, because I wished these willing and worthy co-adjutors to make their own report in due season.

They are men of sound piety and experienced in business, and are not likely to do any work they undertake by halves; but if out of 1,000 Jews within the circle of their exertions, it shall please God, by their instrumentality to lead ten, or *only one individual* to the true knowledge of the Messiah, they do not, I conceive, fall under that denomination, or rather anomaly of the Christian character, by which such *unproductive* labour is deemed either *useless* or *untimely*.

My correspondent, a pious English merchant resident at Brussels, from whom I received the above, says, in his private letter, "You may be fully assured the few persons there are in this city well disposed to the best interests of men, will do all in their power to second your views with relation to the Jews in particular."

May he who can save by few or by many bless this infant Society, and make it an example for other places, where business or inclination has fixed our countrymen in foreign lands. The favourable dispo-

sition thus evinced, to "take pleasure in the dust of Zion, will appear not to be confined to Holland, whenever unexpected interruption shall enable me to redeem the pledge I have already given to the public of further information concerning the state of the continental Jews—but I did not feel myself at liberty to postpone the communication of this important document, as it is addressed to the members of the Committee, and not to your sincere friend, and fellow-labourer,

LEWIS WAY.

EXTRACT OF A LETTER FROM
MR. JOHN KEETMANN.

Neuwied, May 25, 1819.

Our readers will be pleased to hear of the favourable progress of the converted schoolmaster at Neuwied. It is communicated in the following letter from Mr. Keetmann to Mr. Treschow.

It is in my opinion by the Spirit of the Lord, that your Committee has been led to the determination, to submit such Jews, as are anxious to assist in the work of promoting Christianity among their brethren, to such an examination and preparation as *only can* take place in a Missionary Institution.* If the intention of the

* The Committee have determined that the Jewish convert alluded to shall be placed for a while in the Missionary Institution of the Rev. Mr. Blumhardt, of Basle.

Jews are not candid, they expose themselves to the risk of being rejected both by Christians and Jews. But if their intentions are truly pure, they will cordially submit to the severest examination, and it must be to them very desirable, to enter into a society, in which opportunity is afforded them, to grow as well in the grace as in the knowledge of Jesus Christ, and to be more and more delivered from the cross, that may cleave to them.

You know, my dear friend ! that I always have been more satisfied with the degree of *knowledge*, to which our — had attained, than with his growth in grace ; and I looked out and prayed in his behalf for that material change, called *regeneration* in the Gospel. And that change appears now to have taken place ; the Lord having blessed a very severe illness to that effect. May the consequence of this illness, as to the exterior man, be whatsoever it will, it will be a means to promote the salvation of his soul. The letter here subjoined contains some hints about it. On his last visit before the illness he was very much dejected, and complained of a deadness and despondency he felt in his soul. I told him, that was the usual way of the Lord, giving us at first his kindness to taste, but then discovering by his Spirit the depths of our misery and our depravity, to the end, that we may seek his pardoning

grace, and that peace of God, which is the effect of our justification by faith in Jesus Christ.

When he for the first time after his recovery, a few days ago, paid me a visit, he still was very weak, but confirmed by mouth the grace he had experienced. I then wished to sound him, with respect to the plan of sending him to the institution at Basle, and told him, that the Society in London deemed it necessary to send thither such converted Jews, as wished to devote themselves to the service of the Lord among their brethren, in order to be convinced of their fitness for the work, and the purity of their motives, as they very often had been imposed upon by hypocrites ; and that I therefore wished to propose him to the Society to that effect ; this being in my opinion the only means to help him out of his present situation, and to set him at liberty, to make his profession as a Christian. He was too weak, now to take a final resolution. However he requested me to propose him ; provided measures were adopted for the sustenance of his wife and children. During his illness he spoke in his delirium much of the Saviour and of me. And as some Jews were present, it is to be apprehended, that a greater aversion against him, than before, may be the consequence of it. I shall be very glad to be informed as soon as

possible, that ——— may go to Basle.

P. S. May 27. ——— informs me now in a letter, that he is ready to remove to Basle. His office as schoolmaster has now become to him more intolerable than ever, as he thereby was under the necessity to *appear* what he was not, and to *teach* what he loathed and abhorred. As husband and father he only would feel distressed at leaving behind him a wife and children unprovided for, and deprived of the means of being instructed in the Christian religion. He sought truth and found it, he knocked, and the door was opened to him. And should he yet be left to stand at the door, and not be permitted to enter?

J. KEETMANN.

A Letter from Mr. ———, called Nicodemus, to Mr. Keetmann.

Most honoured Mr. Keetmann.

IN the joyful sense of the recovery of my health, I exclaim with the holy Psalmist, What shalt I render unto the Lord for all his benefits toward me! My illness was appointed to me by the Lord for the everlasting benefit of my soul; that the old man and the body of sin might be mortified within me, and that I, being regenerated, might enter into his kingdom. O! I have experienced the unsearchable riches

of his mercy, love, and faithfulness to such a degree, that nothing, I trust, shall be able to separate me from him, from him, who so kindly has pitied me, has removed me from my sinful ways, that he may lead me to heaven. Praises be to my Saviour through all eternity. Amen.

You will, doubtless, remember the last saturday when I was with you; what woful apprehensions I then had. That sorrow and that grief increased, and I found no rest; sleep also fled from my eyes. In the night from Sunday to Monday at twelve o'clock, when all was quiet around me, I arose, and prayed fervently to the Lord for some rest for my soul, and read Ps. xxxviii. so very well suited to my state. It would be too long, if I by a letter would relate to you, all the great things the Lord has done for me; I hope I soon shall be able to do it by mouth. Yet I can assure you, that the Lord has poured out upon my soul a joyfulness, of which I never in my life have had a conception. I am penetrated by a sense of the power and life of love and happiness; and I continually hear as it were his gracious words, Be not afraid! I will not suffer thee to perish.

The blessing of our Saviour be with you, and with your house.

NICODEMUS.

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FOR GENERAL PURPOSES.

Collection by two individuals, by the Bishop of Gloucester	0	9	0
Knottisford, Rev. F. F. by Rev. C. S. Hawtrey.....	2	2	0
Payuter, T. Esq. Denmark hill	10	10	0
Prance, Mrs. Maidstone, collected by her	2	0	0
Burton on Trent, by Mrs. Dancer	2	0	0
Carlisle, St. Cuthbert's, (Rev. John Fawcett) collection after a Sermon by Rev. Charles Simeon....	24	10	10
Public Meeting.....	4	4	0
A few little Girls, by Mrs. Bowes	4	4	0
Brown, Mrs. E. collected by her	2	8	7
Brown, Miss A. Penny Society	2	6	1
Pattinson, Miss	0	10	6
Chatteris, by Rev. J. Hatchard ..	3	0	0
East Lothian Society, for propagating Christian Knowledge, by W. Hunter, Esq. Treasurer	6	10	0
Edinburgh Episcopal Chapel, collected after a Sermon by Rev. Charles Simeon	30	0	4
Public Meeting, deducting £12. 0s. 4d. for use of Room, &c.....	82	16	2
Female Society, by Miss Guthrie ..	20	0	0
Exeter, by Rev. R. H. Carne	4	8	8
Glasgow, collected by Rev. Messrs. Simeon and Marsh	47	0	9
Hull, Holy Trinity, collected after Sermon	29	2	0
St. Mary's, ditto	17	1	0
St. John's, ditto	32	17	0
Inverness, Northern Missionary Society, by Rev. Angus Mac- intosh, Treasurer and Secretary	50	0	0
Kettering, by Miss Greene	4	0	0
Paisley, collected by Rev. Messrs. Simeon and Marsh	20	0	0
Richmond, Yorkshire, by Mrs. Metcalf	3	9	6
Walton, Staffordshire, by Rev. E. Blick	2	12	0

FOR HEBREW TESTAMENT FUND.

Greenock and Port Glasgow, West Renfrewshire Bible Society, by Rev. Dr. Scott	20	0	0
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FOR FOREIGN SCHOOLS AND MISSIONS.

Clarke, Mr. John, 3, Windsor Court, Monkwell Street	10	0	0
Ditto	1	1	0

BUILDING FUND FOR SCHOOLS.

Bridgnorth Ladies', by Mrs. Cox	3	0	0
Bridport Ladies', by Mrs. Robinson	10	0	0
Carlisle, Captain Halton.....	1	1	0
Derby, by Miss Cox, sale of Ladies' work	14	5	6

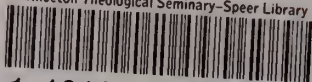
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